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THE LIGHT-BEARER.

THIRD SERIES, VOL. VII., No. 5. CHICAGO, ILLINOIS, FEB. 12, E. M. 305. [C. E. 1903.]

WHOLE No. 956

Mute Opinion.

I traversed a dominion
Whose spokesmen spoke out strong
Their purpose and opinion
Through pulpit, press, and song.
I scarce had means to note there
A large-eyed few, and dumb,
Who thought not as those thought there
That stirred the heat and hum.

When, grown a Shade, beholding
That land a lifetime trode,
To learn if its unfolding
Fulfilled its clamored code,
I saw, in web unbroken,
Its history outwrought
Not as the loud had spoken
But as the mute had thought.

—Thomas Hardy.

Parry and Thrust.

Love is trust.

Smut is after Smoot.

Truth offers no bribes.

Can impurity discern the pure?

Liberty is a means and not an end.

Evil makes disguise seem a fine art.

Is a "love-child" inferior to a hate-child?

Who puts love before liberty is only a slave?

The daring of today is the complaisancy of tomorrow.

Those who marry thus admit that love is not to be trusted.

Mayor Harrison wants to run again. May he never, never stop.

A celibate old woman is no fit mentor for a young girl's heart.

No woman can be "ruined" by a man; public opinion does the ruining.

Match-making man/mas rarely, if ever, succeed in setting hearts on fire.

Vermont has given up prohibition; thus admitting that her laws do not work.

Conspiracy has been proved against the western coal barons. Let the law take—a back seat.

With divorce increasing in every direction, the "moralists" want new laws. Do laws wear out, then?

Mark Hanna would like to be president. So, doubtless, would Bill the burglar, and Hank the hold-up.

Bolton Hall tells me that wages have not risen in the east. Well, it is some compensation to have Morgan.

The "Chicago American" interviews pugilists nearly every day; the off days are given to moralistic cant.

Cecil Rhodes once told W. T. Stead that in a hundred years some Jew would own this planet. Cecil worked for that Jew.

Theodore is showing us that there are many different degrees of strenuousness, running all the way from supineness to asininity.

A woman writer is advocating quality as against quantity in respect to children. Anthony Comstock, start your filth machine!

The slavery of the Negroes was not abolished by passing a constitutional amendment, and white slavery would do well to remember this.

State Socialism means to take the old methods to win the old powers, and then, by increasing the numbers of spoilsmen, to fool the same old people all the time.

The workmen of England are drunk with sports; thinking more of horse racing than of the interests of labor. The workmen of America are drunk with national conceit.

Venezuela is having a hard time between her different creditors. Has she learned yet that states only keep promises when it will pay ten million per cent upon a small investment?

More bachelors than married men suicide. This is probably because marriage, in the long run, deprives us even of that delusive glamor with which suicide surrounds itself in the mind of man.

Lamsdorff, the Russian minister of foreign affairs is an especially silent diplomat. We may be sure that neither fear nor self-disgust make this man silent. The carnivore hunt in silence.

When the consort of Edward grows jealous, or becomes disgusted with her consort's notorious sensuality, she can refuse to be seen with him in public. Is it easy to endure his presence in private?

Prof. Simon Newcomb is interested in Mars as a habitable planet. At the present rate of development, if things do not take a turn for the better, the Earth may soon be studied as an uninhabitable planet.

Journals for women are generally so vacuous and backboneless that they attain large circulations with ease. Their watery editorials, stories, and special articles are horribly proper, and suit woman as she is made. IRONICUS.

"Poor woman! And are you a widow?"

"Worse than a widow, ma'am. Me 'usband's livin', an' I have to support him."

To the patience of Job a whole book is devoted;

To that of his wife not an instance is noted.

Though heaven forbid that her griefs we should probe,
To the rest of her troubles she also had Job.

—Life.

Before the Tribunal.

R. B. Kerr's amusing little fable of the two boarding schools has been called up for a reprimand. In the nature of the illustration there can be no parallel, no true comparison, but the absurdity of the Grundian anti-natural restrictions, double standard and general hypocrisy, is suggested.

Yet Celia B. Whitehead is shocked—nay, "nauseated." And why? Ridicule is a proper mode of attack. At the worst, Kerr can only be accused of flippancy. Is flippancy then so heinous a sin when referring to sex? Surely Celia B. Whitehead must have gone through life with her eyes and ears closed or she would be in a state of chronic nausea.

If one had the gift of clairvoyance and could look into the minds of the grocery boy, the messenger boy and the little news-boy, and those nice fellows on the academy ball-team—there is no end to the list—could one observe their mental processes and note their attitude toward woman and the sexual relations, R. B. Kerr's little boys, wickedly but deliciously eating jam on the sly, might seem very mild and harmless.

How much better would it be, think you, if one could peer beneath the fluffy pompadours of the kitchen maid and the telephone girl, and the pretty dry-goods sales-girls?

These foolish boys and girls! Ignorance, irresponsibility, levity, and genuine nastiness, too, though I am inclined to think you find that in its worst form among the "unco-guid." A husband of this class after marital enjoyment remarked to his wife,—"Horrid thing to do, when you think of it, isn't it?" He was much outraged and abused when the woman who, though a wife, had some self-respect, left his bed and refused him further exercise of his "rights."

Well! He was father of a half-dozen of those boys and girls—what can one expect of them? Rationalism is the only cure, and where do you find it?

And now, Celia B. Whitehead, I call you before the tribunal. You have laid claim to fine ideals and pure judgments, but what of your own attitude? It is true you begged pardon for your indelicacy, but "indelicacy" does not cover the offense. Do you know—and very sternly I ask it,—do you know what you have said?

"It seems to me . . . extremely probable that the men who would make the best fathers would object to being 'chosen' in that way." In what way? The proposition was that free women, desiring to bear superior children, would choose different fathers for them. Mind you, here is no question of mere pleasure, no motives of mere sensual gratification, but a question of bringing into the world fine children of varying types. What right-thinking man could fail to be honored by such recognition of his worth?

But to what do you compare him? To "the man who inquired for the tooth-brush that belongs to the boat"! A toilet article used for the removal of decomposing matter is required by common cleanliness, even with no knowledge of hygiene, to be reserved for private personal use. To do otherwise is filthy. I ask you, and I will ask it quietly though I am hot with indignation,—where is the illustration? How does this "touch Kerr's ideas"? What is the connection between this man on the boat and one who would be willing to have a child by a woman who had borne a child to some other man, or who might do so at some future time? Would you pass the same judgment on a man who marries a widow with children? If not, why not? Does the marriage tie have a cleansing effect, and shall we say this man is a little less offensive, say like the man who uses a family comb and brush?

Sister, I arraign you before the tribunal of purity, and I accuse you of being yet swayed by that ancient superstition, the nastiness of the sexual functions. Pinicism is not purity. Verily there are ways and ways of thinking about sex. Some are natural, rational and pure; "some are simply disgusting."

ADELINE CHAMPNEY.

What Is Lucifer Here For?

In No. 952 the editor asks and attempts to answer this question; and his conclusion and summing up is that woman must be mistress of herself, and that Lucifer is here to push the good thing along.

But does woman desire this?

With rare exceptions I think not.

Woman by nature is a dependent; always seeking advice and support.

She is a conservative. Old customs, castes and distinctions, so far as they affect her friends, family or sex, fill her soul with rapture. The new woman is an anomaly, the jest of men and therefore the horror of women.

For long ages past, in all countries, the mates of women have been selected for them by others than themselves, and with the full approval of the women. It is so now, and as a matter of fact she does not wish to change the good old plan. She likes it because it is old, and because it relieves her of responsibility.

Woman, man's best friend, like his other best friend, the dog, is a creature of devotion. Above all things she desires to be true to him, the concept of being true to herself never for one instant finds lodgment in her mind. You might as well undertake to move the everlasting hills with a lever as to lift her out of this position. This doctrine, taught in all the sacred books, enunciated by all ancient laws framed and enforced by man in every clime and time, has become part and parcel of our common nature and dominates us one and all.

A recognition of these facts should show to Lucifer the hopelessness of its struggle. Women are satisfied with the sexual situation; things are just about as they would have them.

Not in the line of marriage reform can Lucifer ever hope successfully to answer the question, What is it here for?

Obstacles mountain high are in the way, and I say with sadness but I believe with truth, that the reformer has a rougher road to travel along this than any other line.

Inasmuch, then, as the female portion of humanity has never asked for nor made a move to obtain that which Lucifer so strenuously urges, and as the male half opposes it more or less, the query which the editor makes—"What is Lucifer here for?" is highly proper and eminently pertinent.

LUCY REDHEFFER.

REPLY.

On seeing the name attached to this communication the reader will naturally ask, "Is this a real name, or a pseudonym?" If the latter, "Why should such a name be chosen?"

After reading the article over two or three times I strongly incline to the belief that the name is part of the argument, the whole drift of which is to show that woman is morally irresponsible; that she desires nothing better than to be relieved of responsibility, especially in the realm of sex and reproduction. That she is satisfied with the position accorded to her by the priests of church and state, notably by the Hebrew Decalogue, that is, the position of a chattel—catalogued with oxen and asses! A HEIFER is a feminine ox, created, born and bred, for man's use and convenience, not for her own use, pleasure or development—not supposed to have any rights her owner is bound to respect. She is not supposed to know enough to choose a sex-mate, and therefore her master "breeds" her to or with the "male cow" that suits his own ideas of beauty, use or profit.

Here we have the type of woman, the woman of history, the woman of today, and because such is her nature Sister Lucy argues that it is a hopeless task for Lucifer to attempt to arouse in her mind a desire for self-ownership, self-control, especially in realms of sex and reproduction.

Yes, "Woman, like man's other best friend, is a creature of devotion"—devotion to husband, to God and to the priest as God's representative. To be true to these is woman's highest ambition. To be true to HERSELF "never for one instant finds lodgment in her mind." To be true to her child—as part of herself—in the highest and truest sense, is a concept to which she is

till a stranger, else she would demand the right to choose the father of her child, not once and for a lifetime, or for all her possible children, but the right to reconsider her choice, the right to repudiate her first choice, not once, but at all times. She would also demand, if true to herself and child, that all other conditions be made the best possible for the best prenatal life of her child; also for the best possible care and training after its birth—as conditions precedent to entering upon the intimate association that may lead to reproduction of the race.

Yes, yes, some of us have found it very true that the "reformer has a rougher road to travel along this than any other line." But this fact does not discourage us. If, as some one has expressed it, we can secure the earnest approval and hearty cooperation of one thousand readers, and at the same time meet with the bitter and unrelenting opposition of all others, THIS will be reward enough for all we have suffered in the past or may suffer in the future.

M. H.

Liberals, Be Consistent.

In so far as my personal views are concerned I am not in favor of celebrating feast days, fast days, Sundays or birthdays, yet, if we cannot remember grand, loyal-hearted martyrs for freedom and progress in any other way, why, let us have more of them! The one redeeming feature is, that public attention is called to our aims and object.

To celebrate the 29th of Jan. as the birthday of one of our greatest, most fearless and tireless workers for the emancipation of humankind from inhuman slaveries, without, at the same time celebrating the 17th of April—Mary Wollstonecraft's natal day,—is gross injustice. I do not disparage Thomas Paine's efforts nor works, but if we must have hero worship, let us have a little she-ro worship to even things up a wee bit! Be consistent. Mary Wollstonecraft has never been accorded her rightful place in American literature of independence. A woman of giant intellect, indomitable will and energy, an ever-active student of all that hindered the development of the race, she had no equal one hundred years ago. Her scathing answers to Burke were printed as the "Vindication of the Rights of Man," before Thomas Paine gave his book to the world. But the latter was the most forceful and commanded greater attention. It is in "The Vindication of the Rights of Women" that Mary Wollstonecraft has made a record for all time.

She was mercilessly censured, roasted, toasted and denounced by all the civilized or uncivilized world. It was an unheard-of, audacious thing for a woman to presume to declare any rights for her sex, especially in England at that time, but Mary wrote for the coming centuries and her "Rights of Women" might well become a text book for this century. One excerpt I give. When speaking of the frail, sickly girls of fashionable society, she says:

"I am fully persuaded that we should hear of none of these infantine airs, if girls were allowed to take sufficient exercise and were not confined in close rooms till their muscles are relaxed and their digestion destroyed. If fear in girls was treated in the same manner as cowardice in boys, we should quickly see more dignified women. It is true they could not be called the sweet flowers that smile in the walk of man, but they would be far more respectable members of society, and discharge the important duties of life by the light of their own reason. 'Educate women like men' says Rousseau, 'and the more they resemble our sex the less power will they have over us.' This is just the very point I aim at. I do not wish them to have power over men, but over themselves."

Mary knew from bitter experience the numerous obstacles in the way of women being treated as "rational human beings." She did not attribute this "to cases of masculine tyranny nor feminine incompetency but to the fundamental misconception of the relation of the sexes."

This was one of the dynamite bombs, this "lone defenseless woman" threw into the lion's den, and no wonder it caused a terrific eruption, nor are the rumblings stilled yet, and the

women of the world especially owe Mary Wollstonecraft-Godwin their everlasting gratitude for her brave, helpful, unceasing efforts for their emancipation, as well as the race. Her life on earth was short,—only thirty-eight years,—and she was destined to leave it, when her long starved affectional nature had found one who reciprocated her love. Mr. W. Godwin "was the best man in the world" she said, only a short time before the death angels took her. What woman in the United States today can be said to take her place? Read her books and answer.

Let us give "honor to whom honor is due"

As the long list of martyrs pass in review.

FLORA W. FOX.

The Regulation of Sex—a Reply.

In No. 953 the editor of Lucifer does me the honor of making answer to an interrogation put under circumstances as related; inasmuch, however, as he took no notes and others were endeavoring to secure his attention at the same time, it is quite excusable if he failed to remember the exact import of my words. Here is what I said, as nearly as I can now recall:

"As far back as history goes or our historical eye can penetrate, the intercourse between the sexes has always been regulated. Now, in view of the nature of men as they actually are, if all such regulations were absolutely abolished, would not the inevitable consequence be wholesale rape or wholesale venal prostitution? And if so, is not woman to that extent protected even if such a system implies a certain measure of what some call "legalized rape" and "prostitution in marriage"?"

And now, in elucidation of my meaning I will say that my mind's eye went farther back than the time when the priesthood and the state demanded the regulation of the relations between the sexes. Long before the rise of the two institutions named and before monogamy or "legal" marriage was heard of, there prevailed a *seeming* freedom in the sex relations equivalent to promiscuity; nevertheless, the tribes developed and imposed upon their members a variety of systems of marriage relations even though there was no other authority than public opinion. I cannot, for lack of space, go into details here, but any one interested may get the facts and theories referred to in a nutshell in a little book recently published (and sold by Mr. Harman) entitled "The Origin of the Family," by Engels. At that period of development there was no "family" nor property, and men, and women had a comparatively wide range of choice;* still, there were limits that could not be overstepped with impunity. Such forms of "group marriages" are still in vogue among some savages of the present day.

In the above light, I hope the good editor of Lucifer may find time and space to revise his reply, since the one given does not fit the case, and I, certainly, do not accept the proposition that the State declares the marriage institution "divine," for the State is in distinct conflict with the clergy and bases its demand on strictly social grounds. I also deny in toto the oft-repeated assertion that marriage was instituted by the priesthood for selfish purposes, for a study of this problem shows us how the regulation of the sexual relation was the result of slow development, predicated upon social necessity, and the priesthood later on took hold of existing conditions and translated them into formal laws, thereby making out of an instinctive institution one consciously recognized and less likely to change.

That I am in favor of liberalizing marriage and divorce laws, the editor is aware, but I also am one of the vast majority who hold the State to be a social necessity and who recognize that the permanence of the State is based upon the monogamous family, aye, that the very future of civilization is wrapped up in this institution—imperfect though it be,—as there is nothing perfect in this world.

ADOLF G. VOGELER.

*Dora Forster (Lucifer No. 953) may modify her opinion on the origin of monogamy after a careful perusal of Engels' monograph named above. And, by the way, does she not theorize violently about that awkward monster jealousy?

Lucifer, the Lightbearer

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Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Cardinal Gibbons on Divorce.

The morning issue of the Chicago "Examiner-American" contains, for its first page leader, a double-headed report of a sermon in Baltimore by "his eminence" Cardinal Gibbons, one of the very highest of the Roman Catholic dignitaries in this country. The subject of this sermon was "Christ, the Only Enduring Name in History, and the Only True Reformer of Society."

The "Examiner-American" quotes the following as the more significant and noteworthy of the Cardinal's sermon:

"Christ is the only living force that can regenerate society. He is the only genuine social reformer. The nation is sick, and the malady is all the more dangerous because the patient is unconscious of the disease.

"If Christianity is the highest type of civilization—and who can deny it?—then is it not true that we are retrograding instead of advancing in certain lines?

"There is a barbarism more dense than the barbarism of the savage tribes of the forest. For the children of the forest, taught by the god of nature, adore the Great Spirit.

"I speak of a barbarism which eliminates God and an overruling Providence from the moral government of the world, which takes no account of a life to come and of the responsibilities attached to it.

"There is a social scourge more blighting and more destructive of family life than Mormonism. It is the fearful increase in the number of divorce mills throughout the United States.

"These mills, like the mills of the gods, are slowly, but surely, grinding the domestic altars of the nation.

"Husband and wife are separated on the most flimsy pretexts, and, as if the different states of the Union were not sufficiently accommodating in this respect, South Dakota has the unenviable distinction of granting a divorce for the mere asking on the sole condition of a brief sojourn within her borders.

"I can conceive no scene more pathetic, no appeals more touching to our sympathies, than the contemplation of a child emerging into the years of discretion, seeing her father and mother estranged from one another.

"Her little heart is yearning for love. She longs to embrace both parents, but she finds that she cannot give her affection to one without exciting the resentment or displeasure of the other.

"Oh, thou who art, cast a ray of Thy divine light upon our beloved country, that the spiritual and moral growth of the nation may keep pace with its material prosperity. Teach us to realize the fact that saving knowledge consists in knowing and worshipping Thee, the only true God, and Jesus Christ, whom Thou has sent."

Can we wonder that there is a wide-spread agitation for national divorce laws, national regulation of marriage, when utterances such as the above are given prominence in the leading daily papers? The Roman Catholic church is the only organization that is constant, consistent and persistent in its demand for the denial, abolition, of divorce, and for the sacramental view of marriage—indissoluble monogamic marriage—as

the only basis or standard of morality in the sex-relations of women and men. The various Protestant churches recognize this fact and with few exceptions they approach if not adopt the Roman Catholic view, as the highest and best. Even Spiritualists, and many who call themselves Liberals and Free-thinkers align themselves with the army of reaction upon this question, and will doubtless be found voting for national regulation of marriage and divorce, when it comes to a final or decisive struggle between freedom and slavery, between personal self-government in this the most important of human relations, on the one hand, and church-state control on the other.

M. H.

Marriage the Church's Stronghold.

Robert G. Ingersoll—name loved and honored by Libertarians everywhere,—when asked why he did not speak for the workers, for the ill-paid toilers, the wage-slaves, in field, factory, mine and mill, his answer was substantially this:

"First. The average wage-worker deserves all the bad treatment he gets. For the most part the wage-earners are willing slaves, ignorant and stupid, not worth saving.

"Second. To enter the field of economic reform would seriously interfere with the main purpose of my life, which is the overthrow of religious superstition. If I can drive a dagger to the heart of that old harlot, the church, I shall have contributed my share to the world's redemption."

At the time of making this answer Col. Ingersoll seems to have believed that the only way to destroy theologic superstition is by direct attack; by logical argument; by the keen shafts of sarcasm and ridicule; by the arguments drawn from physical science and plain common sense.

That these modes of attack and these weapons have their value, their place, in the warfare against church superstition will doubtless be admitted by all, but that they are the only, or the best methods and weapons, is an open question. If we are to judge by his last public lecture, even this master of ridicule and of logical argument saw the need of something else, before the close of his extraordinary career as an iconoclast.

In his last public lecture, his address before the Free Religious Association of Boston, answering his own question as to "What is Religion"? Robert G. Ingersoll, the world renowned Agnostic, and champion of Freethought, seemed to reconstruct his line of assault upon the strongholds of theologic superstition. One of those who heard this address, delivered while in full possession of the ripened powers of this intellectual giant, tells us he prefaced his new departure in words like these:

"I am now about to say what I have long wanted to say, but have not said. It is this:—Then proceeding he gave utterance to language that cannot be construed to mean other than the most pronounced blasphemy against the main support of the power of the church—canon law marriage:

"For thousands of years men and women have been trying to reform the world. They have created gods and devils, heavens and hells; they have written sacred books, performed miracles, built cathedrals and dungeons; they have crowned and uncrowned kings and queens; they have tortured and imprisoned, flayed alive and burned; they have preached and prayed; they have tried promises and threats; they have coaxed and persuaded; they have preached and taught, and in countless ways have endeavored to make people honest, temperate, industrious, and virtuous; they have built hospitals and asylums, universities and schools, and seem to have done their very best to make mankind better and happier, and yet they have not succeeded.

"Why have the reformers failed? I will tell them why.

"Ignorance, poverty and vice are populating the world. The gutter is a nursery. People unable even to support themselves fill the tenements, the huts, and hovels with children. They depend on the Lord, on luck and charity. They are not intelligent enough to think about consequences or to feel respon-

sibility. At the same time they do not want children, because a child is a curse, a curse to them and to itself. The babe is not welcome, because it is a burden. These unwelcome children fill the jails and prisons, the asylums and hospitals, and they crowd the scaffolds. A few are rescued by chance or charity, but the great majority are failures. They become vicious, ferocious. They live by fraud and violence, and bequeath their vices to their children.

"Against this inundation of vice the forces of reform are helpless, and charity itself becomes an unconscious promoter of crime. . . .

"Why should men and women have children that they cannot take care of, children that are burdens and curses? Why? Because they have more passion than intelligence, more passion than conscience, more passion than reason.

"You cannot reform these people with tracts and talk. You cannot reform these people with preach and creed. Passion is, and always has been, deaf. These weapons of reform are substantially useless. Criminals, tramps, beggars, and failures are increasing every day. The prisons, jails, poorhouses, and asylums are crowded. Religion is helpless. Law can punish, but it can neither reform criminals nor prevent crime. The tide of vice is rising. The war that is now being waged against the forces of evil is as hopeless as the battle of the fireflies against the darkness of night.

"There is but one hope. Ignorance, poverty, and vice must stop populating the world. This cannot be done by moral suasion. This cannot be done by talk or example. This cannot be done by religion or by law, by priest or hangman. This cannot be done by force, physical or moral. To accomplish this there is but one way. Science must make woman the owner, the mistress of herself. Science, the only possible savior of mankind, must put it in the power of woman to decide for herself whether she will or will not become a mother.

"This is the solution of the whole question. This frees woman. The babes that are then born will be welcome. They will be clasped by glad hands to happy breasts. They will fill homes with light and joy."

In part Col. Ingersoll has answered his own questions, but only in part. In answer to the question, "Why should men and women have children they cannot take care of?" he says, "Because they have more passion than intelligence, more passion than conscience, more passion than reason."

But is it not true that conscience itself, the religious conscience, the conscience developed from early childhood onward, the conscience built up by the teachings of priest and parson, of parent and Sunday School teacher, the conscience directly based upon "God's Holy Word," the "Divine Law" that says to women, "Wives submit yourselves to your own husbands as unto the Lord," "The head of the woman is the man," etc., etc.—is it not true that this religious conscience in the mind of woman is a chief factor in bringing children into the world that their parents cannot provide for?

Yes, it is very true, no doubt, that man's redundant passion is responsible for much of the evil pointed out by Col. Ingersoll, but it should be remembered that it is within the marriage pale, the marriage code which is supposed to have the divine sanction, that woman submits to unwelcome and unwise motherhood, not outside of marriage—with rare exceptions.

But if man's ungoverned passion is mainly responsible for overproduction as to number of children, how is it as to QUALITY?

Is it not the LACK of passion, especially on the part of the mother, more than anything else that is responsible for the poor quality of offspring?

In her "Poems of Passion" Ella Wheeler is a better philosopher than is Robert G. Ingersoll. Also in her prose writings when she says, "Every great genius was born of a great passion, and the reason there are so few great geniuses is that there are so few great passions."

But if the great Agnostic orator has failed in his diagnosis

of the evils caused by unwise and irresponsible parenthood he has made amends in his proposed remedy. This remedy is "Science must make woman the owner, the mistress of herself . . . must put it in the power of woman to decide for herself whether she will or will not become a mother."

Here we have, potentially, if not fully expressed, the union of Liberty, Love and Wisdom, and this trinity incarnated in woman gives the remedy for redundant and invasive passion on the part of man. If woman is "mistress of herself," and if she is wise, that is, instructed by "Science," and if influenced by desire to do the best possible for her unborn child—it may safely be assumed that all sane and normally developed women would so desire since motherhood is conceded to be woman's strongest passion—then all children would be "welcome," and "ignorance, poverty and vice would cease to populate the world."

A priest of the Order of Jesus—a Jesuit—wrote a book entitled "Mistakes of Ingersoll." It is now in order that a supplement to that book be written, showing that the greatest of all the mistakes of Ingersoll is his demand that woman should be mistress of herself. When a generation of human beings shall be born of really free mothers the occupation of the priest will be gone, because no longer needed. Children born of really free, self-reliant, intelligent, self-responsible mothers will not need to be born again, will not need a "go-between" in shape of priest to tell them what to do to be saved. They will know enough to be their own saviors, their own priests, their own rulers or kings.

M. HARMAN.

The Regulation of Sex.

In answer to Adolf G. Vogeler's rejoinder to what I said in a recent issue on the subject of the regulation of sex, I will ask our readers to refer to what was said in No. 953. As some may have no copy of that number I will here quote my exact words:

"As far back as human history goes there has always been regulation of sex—regulation of race-reproduction. Now if this regulation should suddenly cease, what would follow?—would not the result be disastrous?"

Now compare this condensed statement of the question at issue with Mr. Vogeler's own written version of the matter in this week's Lucifer, and I think our readers will see that I did not misrepresent him.

I am glad, however, to have him re-state his original question as this re-statement is more full and clear than was my own abbreviation of the same, and because upon the right adjustment of the questions involved in church state regulation of sex and reproduction depends, in great measure, the future development and progress, the future weal or woe of the human race.

Mr. Vogeler tells us that he is in favor of liberalizing marriage and divorce. If he really means this he is in favor of their total abolition, since both marriage and divorce, as now enforced, are the denial of liberty, the negation and death of liberty. As Burke said of artificial government, "the thing, the thing itself is the abuse." State and church regulation of the most intimate and strictly personal of all the human relations is the most pronounced and most inexcusable and baneful of all the usurpations and invasions of those two allied or twin forms of despotism; their very existence depends upon the usurped right to regulate sex and reproduction, hence we should not be in the least surprised at the persistence with which the champions of both church and state oppose freedom in the domain of sex, the realm of reproduction.

The hour for closing our forms for this week having arrived I shall be obliged to postpone my reply to the main points of Bro. Vogeler's rejoinder till next issue, contenting myself for this time by saying that I quite agree with the statement that the "permanence of the State"—the despotic, invasive, political machine as we now have it, or as it HAS US!—"is based upon the monogamic family"—the church-state regulation of sex and

reproduction, and that "the very future of civilization [our present falsely called civilization] is wrapped up in this institution"—this ancient, this venerable relic of barbarism, this "only form of serfdom now authorized by law." M. H.

Where Does Free Competition Exist?

My friend Alex E. Wight talks of what "is largely impossible under the competitive system." He seems to have sources of information unknown to the rest of us. Probably he is the one man living or dead whose eyes have beheld a "competitive system." We do not know what would be possible under such a system. We reason from what is to what may be. So far as we have had free competition, the results have been good, but we have had so little free competition! When land is no longer held out of use for speculation, when credit is free, when trade is free, when production is free, *then* and not before we shall see on a broad field what competition can or cannot do for the world. If Mr. Wight reads "Liberty," as appears, he should not need this primary knowledge.

EDWIN C. WALKER.

The Chicago Society of Anthropology

Meets every Sunday at 3:30 P. M., Hall 913, Masonic Temple. Seats and discussions free. The subject on Feb. 15 will be Municipal Ownership and the Traction Question. Lawyer Wilcox will be the first speaker.

The Chicago Philosophical Society

Meets at 72 Adams St., Sundays at 8 P. M. Lucy Parsons will deliver the opening address next Sunday evening.

The Great Coal Strike and Its Lessons.

A symposium of articles by Prof. Frank Parsons, Ernest H. Crosby, Bolton Hall, Eltweed Pomeroy and Geo. Fred Williams, occupy the first twenty-five pages of the "Arena" for January 1903. The prominence achieved by these men as writers of advanced thought on economic lines will doubtless cause all who are earnestly studying the coal problem—a problem that still seems as far from solution as ever—to want to see what such eminent thinkers and writers have to say upon this terribly important economic question.

Other articles of general interest in this number are "Fundamental Fraternal Movements of the Present," by B. O. Flower, (founder of the "Arena,") including views upon Socialism as taught by Robert Owen, Fourier, St. Simon, Marx and Lasalle, and others; the Single Tax as championed by Henry George and his followers; Voluntary Co-operation—the Rochdale movement and many like attempts to unite the producers and consumers of wealth in mutually helpful associations; all these receive careful attention from a writer whose name and fame are familiar to all our readers.

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VARIOUS VOICES.

F. S. Montgomery, Shepard, O.:—I heartily endorse what J. E. Johnson says in last Lucifer. I appreciate Lucifer more than any other paper, and I take lots of them.

Miss M. S. J. Skowhegan, Me.:—Today, by accident, a copy of Lucifer came to my notice. The subjects it treats of interest me very much; they seem to so clearly express my own thought although I have never before had the opportunity presented to read anything on this line. I enclose \$1 for which please send Lucifer to me for a year and any premium which you are giving.

W. W. Carter, Kalispell, Mont.:—Inclosed find \$1 for which I wish to take advantage of your friend's (I should say our friend's) offer of the five "Out of Print" Pamphlets along with a

copy of "Love's Coming of Age" by Edward Carpenter. I would like to say something worthy the praise justly due Lucifer and its publishers but in making the attempt in a few words I find my thought settles back to the old expression of many friends of you and the paper, "It grows better all the time." watch for its coming as a most welcome guest.

C. C. Carlyle, Moncton, N.B.:—I notice in your issue of Jan. 5 an inquiry from J. Williams St. Paul and your answer. Please permit me a word of explanation, although I know your space is well filled. No, the word *attravist* is not in Webster but will be found in the next edition of the Standard Dictionary, as it has been now used several times in the course of trials in both England and Canada. I am not aware that it has been so used in the courts of the Great Republic, but it will come there in time. The writer did not coin the word, although it may be that he was one of the first who gave expression to the idea therein expressed. The use of the word came in this way: The writer was speaking to some friends on this matter and pointing out that the first mode of legal union was of the form we now call *attravist*. After some time spent in elucidating the idea he asked Prof. Fowler, famed for his skill on these subjects, for a word to correctly express the idea. It seems to me, said the learned Professor, that the idea you have given us may be expressed by the formation of a new word, *Attravism*. Oh, how nice, said one lady; it would convert the most inveterate bachelor to be called by such a nice name. The others agreed with her and the word was sprung into being. The idea expressed is that of going back to something good in life that was lost, and it is the opposite of *attravism*. The *attravist* believes that while the spheres of commerce, government, both in war and peace, and the control of the great industries of the world are the arenas in which man appears to the best advantage, that in the home life the woman should be *queen*. That all pertaining to the making of love and choosing of a mate, and the raising of the children should be entirely under the control of the sex whose work is most intimately connected with the propagation of the race. In all pertaining to this part of life the man should be absolutely subject to the woman. The reason is so plain to those who have thought on the subject that it is surprising that it is not at once accepted. The efforts of those who hold this view are now being directed toward obtaining a recognition of the right of the man to promise to obey his wife. No one can of course prevent him doing so when the ceremony is actually performed, but we want authority to embody it in contract. The writer will be pleased to furnish further information.

Who are YOU at Washington who presume to declare ME the enemy of ANYBODY, or to declare any nation MY enemy?

However great you may be, I altogether deny your authority to sow enmity and hatred in my soul.

I refuse to accept your ready-made enemies; and, if I did accept them, I should feel bound to love them. And, loving them, would you have me to caress them with bombshells and bayonets?

When I want enemies I reserve the right to manufacture them for myself.

If I am ever scoundrel enough to wish to kill, I will do my own killing on my own account, and not hide myself behind your license.

Before God your commissions and warrants and enlistment rolls, relieving men of conscience and independence and manhood, are not worth the paper they are written on.

Away with all your superstitions of a statecraft worse than priestcraft!

Hypnotize fools and cowards if you will, but for my part I choose to be a man.—Ernest Crosby in *Swords and Plowshares*.

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